

Sidhas In Malaysia

SIDHAS IN MALAYSIA

Cover: Thavathiru Rengaraja Desigar the prime mover of the sidha movement through his disciples in Malaysia. Photo courtesy of Ganesen Gunarajan & Maran Chandraraja, Malaysia

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INTRODUCTION

Although the sidhas have been known to be around for ages, only certain quarters speak about them. The subject of sidhas has been shrouded in mystery. Although works of sidhas are now available in print not much can be deciphered from these works. It is a wonder that the sidhas had documented every finding and discovery and till this day guide humans through their writings and the nadi.

While Thamarai Nolakam in Chennai have extensively published sidha works and made them available to the general public, individuals and organizations too have played a role in spreading the words of the sidhas lately. Movements associated with sidhas have been in existence in Malaysia for some time now. Disciples of Thavathiru Rengaraja Desigar have to be given credit for bringing over sidhas messages and their works. Rengaraja Desigar of Ongkara Kudil in Thuraiyur about 60kms north of the town Trichy has been doing tavam for the past forty years abstaining from salty, pungent, sweet and sour food and spending time meditating in his room while his disciples feed the poor daily. Agathiyar in the nadi has mentioned that Rengaraja Desigar is evolving and in the process of transformation into light just as Ramalinga Adigal had accomplished in 1874. Sage Agathiyar says Rengaraja Desigar was King Harichandra, King Raja Raja Cholan and Ramalinga Adigal in the past births. I am blessed to have had the opportunity to meet Rengaraja Desigar in 2003. Rengaraja Desigar can be contacted at <http://www.agathiar.org>.

Govindasamy Sivapalan of the Department of Indian studies, University of Malaya, in his paper entitled 'THE SIDDHA WORSHIP IN MALAYSIA: An Introduction' presented at the 32nd All India Sociological Conference held at Chennai, India in 2006, says that Swami Sivananda Paramahansa had established the Siddha Vidhya Sangam to spread the teachings of sidhas after arriving in Malaya in 1937. An ashram was started in Tasik, Perak. Dharmalingam began to spread the teachings of sidhas in 1986 and established the Agastya Sanmarga Sangam in 1989. Tamilvanan branched out to set up another Sangam in Dengkil in 1994. Ramakrishnan started one in Kapar.

Sivapalan says the nadi or palm leaf reading gained popularity in Malaysia in the eighties. Many were introduced to the sidhas through these nadis. People came to worship the sidhas through these nadi readings.



Fig 1 A sample nadi or predictions written by Sidhas on dried palm leaves. Photo courtesy of The New Straits Times, Malaysia.

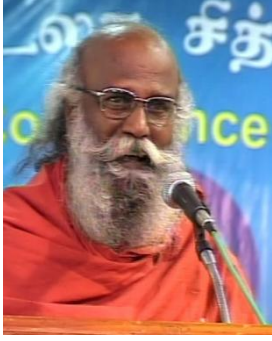


Fig 2 Tavayogi Thangarasan Adigal addressing the delegates at the opening of the 2nd World Conference of Sidha Philosophy held in Chennai

Practitioners of herbal medicine called Sidha medicine popularized herbal or sidha cures and by doing so introduced the Malaysian public to the sidhas. Sidha medicine and its form of treatment originated from the sidhas.

Tamil movies and television serials aired in Malaysia too have had a share in bringing the existence of sidhas, the nadi and sidha medicine to the general public. The Tamil movie based on Agathiyar, Nandanar, Gorakhar, Pattinathar, Avvaiyaar, Karaikal Ammaiyaar, the Nayanmars, and serials like Sivamayam, Chidambara Ragasiyam too had had left an impact on them.

The First World Conference of Sidha Philosophy held in Kuala Lumpur and the Second World Conference of Sidha Philosophy held in Chennai helped promote sidha teachings amongst the Malaysians too. The Third World Conference of Sidha Philosophy was again held in Kuala Lumpur in June 2010.

WHO ARE THE SIDHAS?

Paul Zweig writes in the introduction to Swami Muktananda's the 'PERFECT RELATIONSHIP', Published by SYDA Foundation, 1985,

'.... siddhas, perfect beings, beings who are so completely rooted in their own selfhood, in their inner god, that they see that god everywhere and can transmit their own experience to other people.'

M. Govindan in 'BABAJI AND THE 18 SIDDHA KRIYA YOGA TRADITION', Kriya Yoga Publications, Quebec, Canada, 1991, says,

'After experiencing union or yoga with god or ultimate reality in the spiritual plane, the Tamil yoga siddhas experienced a progressive transformation of their intellectual, mental, vital and ultimately, physical bodies. In attaining such an integral realization they have manifested a divine transformation of their entire human nature.'

M. Govindan adds that their attainment is a result of the techniques used to prepare their bodies for the descent of divinity and of course with the grace of god.

It is important to know the sidhas and their path for as M. Govindan puts it,

‘Their story is important to modern man because it speaks of a means of self transformation which is accessible to everyone, in all walks of life using a series of techniques known as kriya yoga.’

‘The sidhas never called for seclusion of oneself. On the contrary sidhas have asked us not to neglect our families and responsibilities but to attend to worlds, the material and spiritual. As M. Govindan says, “They challenge us not to turn our backs on the world in our quests for spiritual enlightenment.”’

Tavayogi Thangarasan Adigal told me once that it was not sufficient that I work towards enlightenment. I had to bring the family to the shores of enlightenment too.

The sidhas have significantly contributed to the fields of science, medicine, alchemy, botany, literature, yoga, astronomy, astrology, religious rites, ceremonies and philosophy which has assisted humanity to evolve towards a higher universal consciousness.

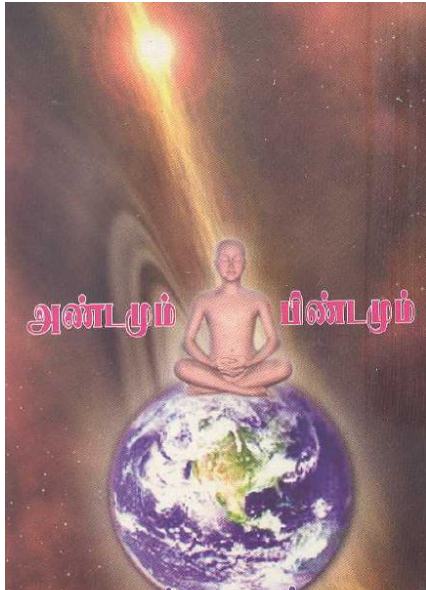


Fig 3 Andamum Pindamum authored by
Tavayogi

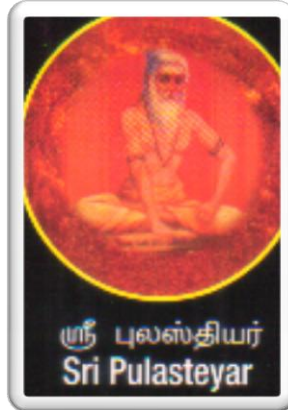
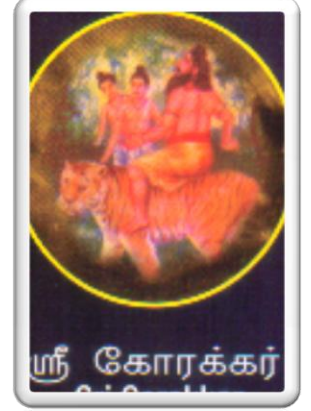
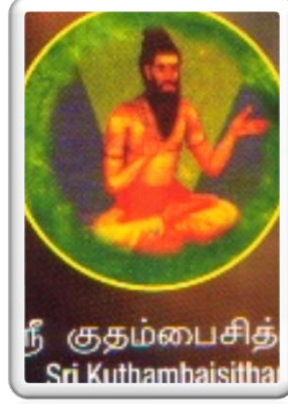
Tavayogi Thangarasan Adigal in his book ‘ANDAMUM PINDAMUM’ quotes Bhogar’s Saptakandam where it is mentioned that Agathiyar has lived beyond the four yugas and as such no one can predict his age. Tavayogi quotes Konganar’s work, Konganar Kaviyam 3000 where Konganar says he has seen worlds upon worlds evolve and perish; he has seen fifteen Ramas and Ravana come and go and he has witnessed eighteen Bharata wars take place. Konganar says he has seen many Vishnus and Brahmas come into existence and go too. Konganar says he has seen worlds come into existence and seen them go into oblivion. From what Konganar says it shows that the sidhas have watched through all these happenings. How is this possible?

Agathiyar reveals this mystery to his student Pulastyar. These sidhas are in the form of Jhoti, in the Jhoti and as the Jhoti. That Jhoti is Sivan.

This Sivan is also known as Sidhargal Veli, Ucha Veli, Tani Veli, Yega Veli, Oli Veli, Velyil Veli, Para Veli, Indhira Gnana Veli, Gnana Veli, Peru Veli, Uyar Veli, Nathantha Veli, Vethantha Veli, Pazh Veli, Mupazh Veli, Muthar Pazh, Chithira Kodam and Manimandapam too. Tavayogi quotes Kuthambai Sidhar and Shiva Vakiyar too. These sidhas have been praying to this Sivan and became one with Sivan. Ramalinga Adigal calls this Sivan or Jhoti as Arutperun Jhoti Taniperungkarunai.

Tavayogi Thangarasan Adigal gives an extensive list of names of sidhas. He tells me the names listed by him are those of authentic sidhas and have had references in other sidha works and writings.

1. Agathiyar,
2. Agapaisidhar,
3. Asuvinitdevar,
4. Athirimagarishi,
5. Ambigananthar,
6. Arunagirinathar,
7. Arulnathisivachariyar,
8. Allamapirabu,
9. Alukannisidhar,
10. Asidevamagarishi,
11. Alagananthar,
12. Arithamagarishi,
13. Anjanadeva,
14. Atchayadevarishi,
15. Atithamagarishi,



16. Aritsamagarishi,
17. Atreyamagarishi,
18. Asavalayanamagarishi,
19. Ananthasidhar,
20. Edaikadar,
21. Ramalinga Adigal,
22. Ramadevar,
23. Ramananthar,
24. Umabathisivachariyar,
25. Ubamanyumagarishi,
26. Usanamagarishi,
27. Uthayagirisidhar,
28. Auvaayar,
29. Kanjamalaisidhar,
30. Kadaipillaisidhar,

31. Kaduvelisidhar,
32. Kammananthar,
33. Kannisidhar,
34. Kanabathidasar,
35. Kananathar,
36. Katambamagarishi,
37. Kabilar,
38. Kamalamunivar,
39. Karuvurdevar,
40. Kallulisidhar,
41. Kalaicoathumunivar,



42. Kaubalasidhar,
43. Kanaramar,
44. Kagabujandar,
45. Kasibar,
46. Kalanginathar,
47. Kanvamagarishi,
48. Karkamagarishi,
49. Kausamagarishi,
50. Kanagamagarishi,
51. Kangeyamagarishi,
52. Katyamagarishi,
53. Kabalamagarishi,
54. Kakeyamagarishi,
55. Kartikeyamagarishi,
56. Kalavamagarishi,
57. Kalinganathamagarishi,
58. Kalamagarishi,
59. Kanbamagarishi,
60. Kinthamagarishi,
61. Kiruthumagarishi,
62. Kusarishi,
63. Kutsagarishi,
64. Kugainamasivayar,
65. Kurunamasivayar,
66. Kutambaisidhar,
67. Kumaragurubarar,
68. Gurudhaksanamurthy,
69. Gururajar,
70. Kurumbaisidhar,
71. Kurmananthar,
72. Konganamagarishi,
73. Korakar,
74. Kausigar,
75. Kautamar,
76. Sangarshanamagarishi,
77. Satumugamagarishi,
78. Satananthamagarishi,
79. Sangumagarishi,
80. Sanatanamagarishi,
81. Chandirakulamagarishi,
82. Savitiramagarishi,
83. Sangiyayanamagarishi,
84. Sandilyamagarishi,
85. Santirayanamagarishi,
86. Saratvanthumagarishi,
87. Salihotramagarishi,
88. Satvikadevamagarishi,



24 அழகண்ணர்
24 அழகண்ணர்



24 திருமூலர்
24 திருமூலர்



24 திருவள்ளுவர்
24 திருவள்ளுவர்



24 பாம்பாட்டிச்சித்தர்
24 பாம்பாட்டிச்சித்தர்

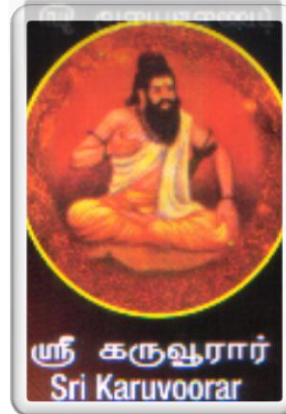
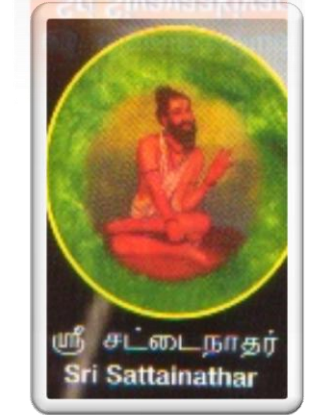
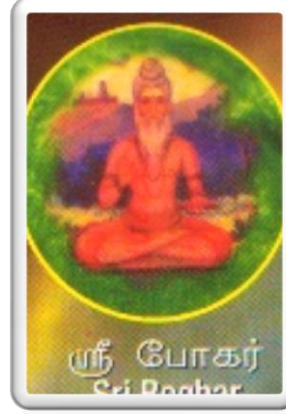


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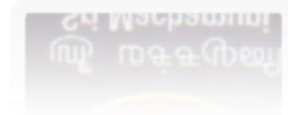
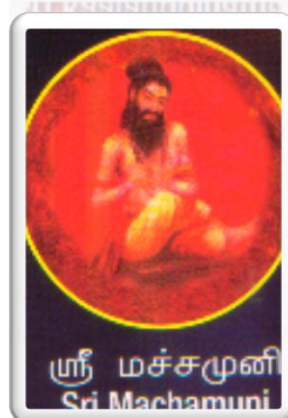
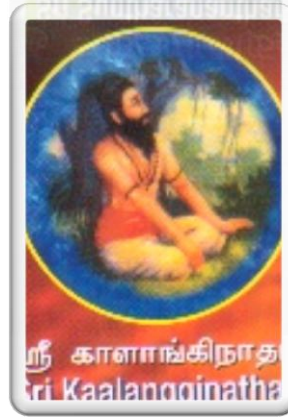


24 கமலமுனி
24 கமலமுனி

89. Sangamunisidhar,
90. Sangaramagarishi,
91. Sangilisidhar,
92. Satchithananthar,
93. Sattanathar,
94. Sandikehsar,
95. Sathyananthar,
96. Chitramuktar,
97. Sivayogamamunivar,
98. Sivananthar,
99. Sirungimagarishi,
100. Sivayambuvamanumagarishi,
101. Sugabrahmar,
102. Suntarananthar,
103. Sundaramurthi,
104. Sutamunivar,
105. Suriyananthar,
106. Sulamunivar,
107. Saykilar,
108. Sethumunivar,
109. Sorubananthar,
110. Somagamagarishi,
111. Saunagamagarishi,
112. Jambumagarishi,
113. Janagar,
114. Janantanar,
115. Janatanar,
116. Janakumarar,
117. Jabalimagarishi,
118. Jeganathar,
119. Jeyamunivar,
120. Gnanasidhar,
121. Damarananthar,
122. Danvanthiri,
123. Tayumanar,
124. Tananthar,
125. Tatisimagarishi,
126. Tambamagarishi,
127. Talapiyamagarishi,
128. Tathuvagnanasidhar,
129. Trikonasidhar,
130. Thirugnanasambanthar,
131. Thirunavukarasar,
132. Thirumaligaidevar,
133. Thiruvaluar,
134. Tirunabindhumagarishi,
135. Dhurvasamunivar,



136. Teraiyar,
137. Tevatattamagarishi,
138. Tevalamagarishi,
139. Tevaratamagarishi,
140. Nanthanar,
141. Nanthisvarar,
142. Nathanthasidhar,
143. Narathar,
144. Nagaradevamagarishi,
145. Nondisidhar,
146. Pandrimalaisidhar,
147. Pattinathar,
148. Pathragiriyar,
149. Patanjaliyar,
150. Paratuvasar,
151. Paramananthar,
152. Parasarishi,
153. Pampatisidhar,
154. Bagadevamagarishi,
155. Parvathamagarishi,
156. Bhaskaramagarishi,
157. Pingalamunivar,
158. Pidinakisar,
159. Bhirugumagarishi,
160. Brahmamunivar,
161. Pirunjakamunivar,
162. Pirungumagarishi,
163. Pipalamagarishi,
164. Punnakeesar,
165. Pulatisar,
166. Pulippanisidhar,
167. Pundarigamagarishi,
168. Purukothamagarishi,
169. Punaikannar,
170. Bhogamagarishi,
171. Machamunivar,
172. Mayuraysar,
173. Manikavasagar,
174. Markandayar,
175. Malangan,
176. Matangamagarishi,
177. Manurishi,
178. Marisamagarishi,
179. Mandavyamagarishi,
180. Mukthananthar,
181. Mutkalamagarishi,
182. Meikandadevar,



183. Maunachsidhar,
184. Megasanchararishi,
185. Maitrayemagarishi,
186. Mrityunjaya,
187. Yakgnadevamagarishi,
188. Yuhgimunivar,
189. Yogasidhar,
190. Yogananthar,
191. Rohmarishi,
192. Raipriyamagarishi,
193. Vasudevamagarishi,
194. Vamadevar,
195. Valakilyamagarishi,
196. Vasisthamagarishi,
197. Varatarishi,
198. Vararishi,
199. Varagimigi,
200. Valmigi,
201. Vedamagarishi,
202. Vyakramar,
203. Vyasamunivar,
204. Vilaiyathusidhar,
205. Vidanamunivar and
206. Waythanthasidhar.

Rengaraja Desigar lists out 131 names of sidhas in his ‘SIDHARGAL POTRI THOGUPPU’. Veeramanidhasan has compiled 773 lists of names in his ‘GURU PUJAI - Sri Sidhargal Potri Manthira Malai’. Rajkumar Swamigal lists 210 names.

Agathiyar has mentioned sidhas who made it to his stature. They are Karuvurar, Konganar, Bhogar, Sattaimuni, Kamalamuni, Machamuni, Thirumular, Nandisar, Sundaranandhar, Korakar and Purushamiruga Yogi. In another song Agathiyar mentions the following names: Manickavasagar, Avvai, Nalyugi, Thirumular, Gnanasambandhar, Karuvurar, Thiruvalluvar, Kausigar, Vasisthar, Pambattisidhar, Appar, Sundarar, Sugabrahmar, Karkaipujandhar, Thanvathari, Sivayogamamunivar.

Korakar goes on to mention 64 sidhas who started madams and headed them. The lists is as follows, (Information sourced from ‘SIDHARGAL KANDA AHVIGALAI VIRATHUM MULIGAI RAGASIYANGAL’ by Jegatha)

- | | |
|-------------------------|---------------------------|
| 1. Agathiyar, | 33. Sundaranandhar, |
| 2. Aghoramunivar, | 34. Suriyanandhar, |
| 3. Amuthavanandhar, | 35. Saithanyamunivar, |
| 4. Athimunivar, | 36. Shiruvanandhar, |
| 5. Anandhamunivar, | 37. Thuruvanandharmurthi, |
| 6. Rasamunivar, | 38. Nandiyanandhar, |
| 7. Kamalanandhar, | 39. Pathanjalinamunivar, |
| 8. Karunaiyanandhar, | 40. Paramanandhar, |
| 9. Karuvanandhar, | 41. Brahmamunivar, |
| 10. Kalanandhar, | 42. Brahmarishi, |
| 11. Kuruvanandhar, | 43. Brahmandhar, |
| 12. Kurmanandhar, | 44. Pulastyar, |
| 13. Kauthamunivar, | 45. Puranavanandhar, |
| 14. Korakar, | 46. Purananandhar, |
| 15. Sachuthanandhar, | 47. Machamunivar, |
| 16. Sattaimunivar, | 48. Maunamunivar, |
| 17. Sandigamamunivar, | 49. Muthanandhar, |
| 18. Sadhasivamamunivar, | 50. Mularishi, |
| 19. Sadhanandhar, | 51. Yathithamunivar, |
| 20. Sathiyandhar, | 52. Yegarishi, |
| 21. Samaiyavanandhar, | 53. Yogarishi, |
| 22. Saruganandhar, | 54. Rudrarishi, |
| 23. Saruvanandhar, | 55. Logavanandhar, |
| 24. Sisuvanandhar, | 56. Vasamuni, |
| 25. Sidharishi, | 57. Valaiyanandhar, |
| 26. Sidhanandhar, | 58. Vanendramahamuni, |
| 27. Sivamunivar, | 59. Viswamunimaindhar, |
| 28. Sivanandhar, | 60. Viswarishi, |
| 29. Sinmaiyanandhar, | 61. Viswanandhar, |
| 30. Sugarishi, | 62. Vishnumunivar, |
| 31. Sukiramunivar, | 63. Vidhanandhar and |
| 32. Suthanandhar, | 64. Viyasarishi |

Romarishi mentions the following names: Karuvurar, Bhogar, Agathiyar, Sattainadhar, Konganar, Brahmasidhar, Machamuni, Nandhidevar, Korakar, Pathanjali, Edaikadar, Chandikesar, Vasamuni, and Kamalamuni.

Elsewhere there is mention of Athimula Navanadhasidhas: Anathinadhar, Athinadhar @ Vethandasidhar, Gajendranadhar @ Vilaiyathusidhar, Korakar, Sathoganadhar @ Yogasidhar, Sathiyandhar @ Gnanasidhar, Mathanganadhar, Machendranadhar @ Nondhisidhar, and Vegulinadhar @ Maunasidhar.

There is mention of Saptarishis too: Agathiyar, Angirasar, Kasipar, Gauthamar, Pulastyar, Markandar and Vasisthar.

DO THE SIDHAS APPEAR BEFORE US?

And if they do in what form do the sidhas appear before us? We had seen earlier Agathiyar's revelation to his student Pulastyar that these sidhas are in the form of Jhoti, in the Jhoti and as the Jhoti and that that Jhoti is Sivan.

For the purpose of interaction with people they do take forms as in the following miracles.

Tavayogi has had numerous encounters with these sidhas. Supramania Swami of Thiruvanamalai too has met sidhas on several occasions.

When Supramania Swami goes to Parvatha Malai, about 30kms away from Thiruvanamalai to look for a specific herb, he meets a sundry shopkeeper from Thiruvanamalai, who greets him and enquires as to what he (Swami) was doing there? Swami replies that he came in search of a particular herb but he (Swami) could not identify it. The shopkeeper friend says that it was very easy to find one and fetches him a bunch of it. On meeting the shopkeeper in town later, swami enquires about his (shopkeepers) trip to Parvatha Malai only to be told that he (the shopkeeper) had never stepped on that hill!

When Supramania Swami was in the process of constructing a temple at Thiruvanamalai, a stranger appears in front of his kudil. He beckons Swami to step out onto the road. He then questions him, "What do you think you are doing? Why are you going back to Bakti Margam when you are already in the Gnana Margam?" Swami stops construction of this temple immediately.



Fig 5 Supramania Swami's kudil



Fig 4 Supramania Swami at the altar in his kudil where Yogi Ramsuratkumar materialized.

When Supramania Swami and I chant Yogi Ramsuratkumar's name, after ten minutes into the chanting, the Yogi appears amongst us and chants along with us! I heard a third voice accompany Swami and me chant the mantra, YOGI RAM SURATKUMARA, YOGI RAM SURATKUMARA, YOGI RAM SURATKUMARA, JAYAGURURAYA. No one was at Swami's kudil then except for both of us. Supramania Swami tells me the Yogi who had gone into Samadhi, appeared and chanted with us.



Fig 6 Yogi Ramsuratkumar who chanted together with us.

When I was at Supramania Swami's kudil and was asleep, Swami receives a visitation from a lady dressed in a rainbow colored sari and a kid. They step into the kudil. They then walk into Swami's prayer room. They never came out of the room. They had vanished. Swami witnesses this happening and narrates it to me the next day. Sadly though they chose to come after I was asleep, after having chat with Swami the whole night through and hitting the sack at 2.40am.

When a stranger walks to Tavayogi's ashram and asked that he be allowed to stay overnight, least did Tavayogi expect him to be a sidha. Tavayogi and this stranger chat for an hour before retiring. The next day Tavayogi meets this man when he (Tavayogi) goes on his daily morning walk. The man sits perched on the road culvert. He calls out to Tavayogi and asks him over, reveals himself as Konganar and disappears.

When Tavayogi was having lunch with my brother and family at his (Tavayogi's) ashram, in walks a stranger who tells them he had heard about the ashram and was just looking around. He tells them further that he was in Kathirgamam but did not like it there anymore. Then he was in Thiruchendur and did not like the people there. Then he came to Palani and for the same reason left Palani. He explains further that people had mention Kallaru (Tavayogi's ashram is situated here) to him and told him that there were good souls here. And so he had come to see for himself. All the three places that he mentioned he had been were places of significance to devotees of Lord Murugan since they are the abode of the Lord. This made Tavayogi sit back and realize that this stranger was no commoner. Tavayogi realized it was Lord Murugan, the first sidha who took the form of Supramaniam. The Lord called Tavayogi and his guests into the peedham and blesses them before leaving.



Fig 7 Lobhamuthirai materializes in the form of a young woman at Kallaru

When Tavayogi was at his ashram, enters a young girl in her twenties, saying she was from a town in Andhra Pradesh and had heard about his ashram. She spoke about Agathiyar most of the time. Before she left, Tavayogi took the opportunity to ask that she poses for the

camera (which Tavayogi did not do in the earlier encounters), when she immediately runs up to the big poster of Agathiyar and stood beside him. Tavayogi wonders if it could be Lobhamuthirai (Agathiyar's wife) herself who has chose to visit his ashram. Then she bids farewell and disappears into the bushes beside his ashram.

When Tavayogi was in Malaysia as the patron of the 1st World Conference of Sidha Philosophy, his able cook Nadaraja excitedly calls him over the phone and informs Tavayogi that he (Nadaraja) had just seen Tavayogi at Kallaru and that his form had changed to that of Agathiyar and vanished. Nadaraja, a faithful disciple and cook at Tavayogi's hermitage who saw Tavayogi come down from his hermitage which is on a small hill only to change his form into Agathiyar (Agathiyar took the form of Tavayogi) and disappear. Once inside the peedham Nadaraja was blessed to see three individuals of the three major faiths who after a brief moment vanished too.

When Nadi reader Ramesh, my brother and brother-in-law, approach the Convention Hall where the 1st World Conference of Sidha Philosophy was about to start, we saw Tavayogi at the entrance. On reaching him we realized it was not him but someone else! Tavayogi had tricked not me alone but all four of us into thinking it was him at the doorsteps to the Convention Hall.

When we were partaking tea and breakfast at the open car park at the Convention Hall, a squirrel amongst the trees, steps onto the tarmac and approaches my brother and me. It starts sniffing his feet. Then it sniffs my feet. We are both surprised at this behavior of the squirrel. I bend down to stroke the squirrel and to my surprise it allows me to do so! After a few minutes it scurries away and climbs up back into the trees.



Fig 8 The species of birds that frequent my home. Photo courtesy of Vimala Shanmugam

When a quite similar incident took place at my home during Agathiyar's Jayanthi. On this day the puja was scheduled to start at 10am. My daughter and I were washing the front porch and these birds as usual were watching us as they sat perched on the branches of the tree in my garden. These particular birds frequent my home during the day sometimes as many as sixty in numbers. One particular bird hopped from the higher branch to the lower branch and finally landed on the ground. There were grains on the ground since we have been feeding them but to our amazement it did not mind the food but started hopping

towards my daughter and me. We who were in the midst of washing the floor stopped and watched in amazement. I called my other daughter and wife to witness this unusual happening. I asked for more grains and held them in my hand. I placed my hand on the ground. The bird

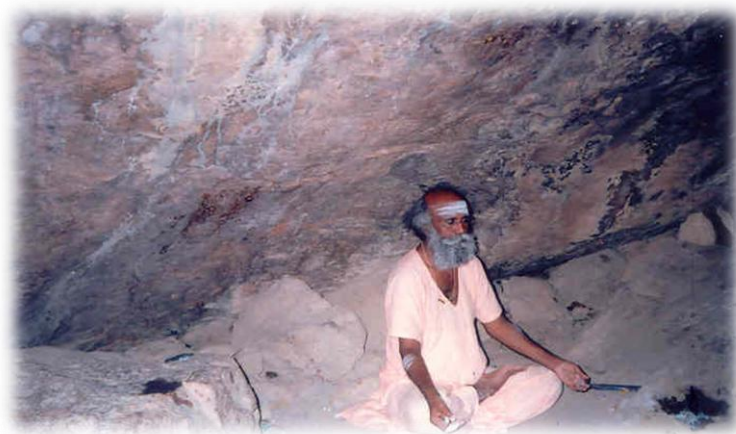


Fig 9 Tavayogi Thangarasan Adigal in Konganar's cave in Uthiyore where the sacred ash materializes mysteriously. Tavayogi applied the ash on himself and gave us some too.

When I was at the Agnipureeswarar temple, Agasthiyampalli in Vedharanyam with Tavayogi, Agathiyar manifested in a granite statue at his shrine. After chanting the names of the sidhas lead by Tavayogi, I opened my eyes to realize Tavayogi was not at the shrine but was standing outside in the open air. I moved towards him into the open. He asked that I look at Agathiyar for he told me that the sage was opening and closing his eyes. Unfortunately I did not see this miracle happen. We were both disappointed. Then Tavayogi asks that I sit with Agathiyar while he snaps some photographs. But before I get to sit he passes me his shawl and asks that I place it on the cold cement floor that had oil spilt all over it. That's when I turn to Agathiyar and I see him open one of his eyes. The statue of the sage was engraved in granite with both eyes closed. The eye that was engraved in stone which was shut a moment ago was now open! I turned to look at Tavayogi and he immediately smiled and he hurried me out of, "They show themselves only for a while".

When at Kutraleshwarar temple in Courtallam, Agathiyar opens his eyes again, this time both his eyes and starts to blink like an ordinary human eye does. After my encounter with Agathiyar in Agastiyampalli, Tavayogi brings me to Courtallam. As I sit on the cement floor, I notice Agathiyar's granite statue blink. He was watching with real human eyes. I move forward to have a closer view. Tavayogi who saw my excitement immediately motions me to leave the place as usual.

ignored the grains in my hand too but instead went hopping around my arm. It then hopped onto my arm before hopping back up the tree joining the other birds.

When Tavayogi Thangarasan Adigal had invoke Konganar in his cave (Konganar's cave) in Uthiyore by merely chanting the names of the sidhas, there appeared the sacred ash (vibhuti).

I witnessed this incident.



Fig 10 Agathiyar as he is seen in Agasthiyampalli. This statue is engraved with both eyes open. But the day I was here, both eyes were closed. Later Agathiyar opens his left eye.



Fig 11 At Karuvurar's shrine at Breehadeshwarar Temple grounds.

When Tavayogi and I reach Breehadeshwarar temple and we alight from the car, a peddler walks up to Tavayogi and asks him, "How come you are back here Swamiji, I just met you here yesterday?". How would that be possible since I was with Tavayogi for the past few days touring other temples and samadis of sidhas?

When the Sri Raghavendra Mritiga Brindavanam in Ipoh held the ground breaking ceremony at their grounds, an elderly lady makes her entrance

when all the invitees have left and heads towards me and hands out eleven ringgit to purchase a brick as part of her donation towards the building fund, I had no idea this could be a sidha until my family points out to me later the circumstances under which this meeting took place. As the guests left and the committee members were packing up, this lady dressed in a beautiful silk sari and attired in ornaments and jewels walks into the grounds. She looks around for a while and heads towards me. She tells me she happened to come this way and understood that one could contribute towards the building fund by buying a brick. She hands me the money and says let this be a contribution on her part. I lead her to the registration counter and asked the volunteers to receive the money and issue a receipt to her. They asked for her name so that they could issue the receipt but she kept repeating that she had happened to be passing by and wanted to contribute. Upon insisting that her name was required to be entered on the receipt she says she was from 18, Kampong Kachang Putih. This land was in Kampong Kachang Putih alright. But each home address has a number and the street name. She kept repeating her intent on coming over and the number eighteen.

I asked her if she had taken her food. Since she had not taken her food I leave her at that spot to pack some food for her. On returning I find she was not there but going round the huge portrait of Saint Raghavendra with arms held in prayer. She walks towards me, mentions again the same reason for being there, receives the food and leaves the grounds!



Fig 12 An Artists Impression of the Mritiga Brindavanam.

The number 18 signified the eighteen sidhas! The address does not exist! She never gave us her name! She was dressed for the occasion and could not have stumbled upon the ceremony! I explained this happening to Arumugam, the head of this society and his wife, Ambi and told them the possibility that a sidha had blessed that event and contributed towards their course. He thought it could be Manjalai Amman who blessed the son, Raghavendra. Ambi thought it could be the deity in the Amman temple in the vicinity.

When Dr. Nanjan of Ooty visited a couple who were staunch devotees of Agathiyar, he was allowed to enter their prayer room. On opening the door to the prayer room the Dr. saw the form of Agathiyar rise from the floor on which he lay, tied his long sprawling hair, took a glance at the Dr. and vanished. This incident was narrated by Dr Nanjan to me when he accompanied Tavayogi to Malaysia in 2007. Dr Nanjan, a retired veterinarian and a sadhu can be contacted at B. Nanjan, 9/66, Kumaran Kudil, Melur, PO, The Nilgiris-643221.

From these few encounters with the sidhas, it looks that the sidhas do appear in the flesh but in disguise and only reveal themselves as they are about to leave the scene.

Swami Saravanananda in his transliteration of 'ARUTPERUNJHOTI AGAVAL', says, 'The body of such a person (sidha) appears to be a ball of fire or a pillar of fire.'

Saravanananda mentions the personal experience of Lama Anagarika Govinda in Bhutan:

'The swift moving lights which I had seen gliding over the range have no human origin. They move about the most difficult ground with an ease and speed that no human being can attain apparently floating in air. I have seen them moving right through the palace grounds towards the site where now the temple stands.'

The Swami mentions John Blofeld's experience too with the phenomenon of floating lights from his book 'THE WHEEL OF LIFE.'

'John had spent months on the sacred mountain of Wee Tai Shan in China, the mountain dedicated to Bodhisattva Manjusri. There in the great open space beyond the window apparently not more than 200 yards away innumerable balls of fire floated majestically past. We could not judge their size. Nobody could tell from where they came, what they were, and where they went after fading from sight in the west. Fluffy balls of orange colored fire, moving through space, unhurried and majestic, truly a fitting manifestation of divinity.'



Fig 13 At Kalyana Theertam.

The Swami says he himself was fortunate enough to have had the darshan of these balls of light. The first vision he had was when he was meditating in a dry river bed. At about midnight he could see balls of fire of the size of the head light of a car, balls of varied hues and also pure white. Those lights would appear on the tops of palm trees situated on the river bank. They moved majestically here and there and sometimes seemed to be playing with one another. They hovered round the swami and came towards him within 10 feet where he was sitting and then retreated. They stood above his head and seemed to be watching his thoughts. He had a similar experience of witnessing the balls of fire while he was keeping night vigils in the Pothigai hills. People here called these balls of fire the luminous sidhas - the bodies of celestials and advanced sidhas.

Tavayogi took me to Kalyana Theertam in the Pothigai hills where local folks say the sidhas come out in the form of balls of light after 11 pm. But since Tavayogi preferred to spend the night in Agathiyar's cave at Courtalam we did not stay to witness this spectacle but headed for Courtalam.

The Swami quotes Sri Aurobindo in his book 'SUPRAMENTAL MANIFESTATION ON EARTH',

'As an instrument the body could become a revealing vessel of a supreme bliss and beauty, casting the beauty of the light of the spirit suffusing radiating from it as a lamp reflects and diffuses the luminosity of its indwelling flame, carrying in itself the beatitude of the spirit its joy of the seeing mind, its joy of life and spiritual happiness, the joy of matter released into a spiritual consciousness and thrilled with a constant ecstasy, this could be the total perfection of the spiritualized body.'

Dr. K. Venkatraman author of the book 'YUGANGAL KADANTHU VALZHUM UNNATHA KALAI' by Vijaya Publications, 20, Raja Street, Coimbatore, has had an encounter with sidhas at Sathuragiri.

Here is a translation of what took place. He writes,

"My friends and I travelled to Sathuragiri in 1999. I used to frequent these hills then. A cool breeze and the sound of gushing waters from the falls nearby ushered us as we made our way up this hill. We reached Sundaramahalingam Temple at 7pm. The linga at this temple was established by Agathiyar. We stayed at the home of the priest, Marimuthu. This place was in the midst of a dense jungle and the temple was without electricity. It was a full moon night. Exhausted from the walk up the hill and having done the Full Moon prayers all my friends retired to bed by 11pm. Marimuthu and I chose to sit in the open in the cold night. We talked about sidhas and the herbs that were available in these jungles."

“Suddenly Marimuthu got up and held my hand. He hurried me into his house. He closed the doors and latched them from inside. He blew out the hurricane light. In a soft voice he told me to remain calm. He said to me, “Now sidhas are going to perform prayers at the Sundaramurthy shrine”. He moved to the kitchen and opened the window. We stood at the window. It was 12.30am. Some moments passed. Suddenly I heard the sound of the conch faintly. Unfortunately I could only see the rear of the temple from that spot and I did not know what was happening in front. Then the sound of the conch stopped and I could smell a beautiful aroma in the air, one never smelt before. I very much wanted to go out and see what was taking place. So I rushed out and stood at the back portion of the house.”

“In that cold shivering night I started to sweat profusely. The reason being: I saw shadows in the moonlight exactly on the steps leading to the Sundaramurthy shrine, the eighteen sidhas temple and Sattainathar’s cave. Each one of them was easily 7 ½ feet tall, lean, with long tresses, bearded, the tandam in their armpits, kamandalam or drinking vessel in the other hand, one behind the other walking on the steps towards the eighteen sidhas temple. I suddenly called out for Marimuthu. The three figures turned to look at me. I could see their eyes were red in the dark. The next moment they disappeared. I had been to Sathuragiri many times since then but nothing like that happened again.”

When my friend Asokan from Malaysia got separated from the rests of the entourage and lost his way while on a pilgrimage to Sabari Malai, an elderly man and his mother offered to accompany Asokan till he arrives safely at the temple grounds. Upon reaching Sabari Malai and paying his respects to Lord Ayappa, as Asokhan wanted to repay the kind deed he thought it a good gesture on his part to massage the legs of this elderly man only to realize there was a tail between his legs! Did Anjaneya and Anjalai accompany him to Sabari?

When a Brahmin priests volunteers to take me around Thiruvanaikaval in Trichy to perform atonements or parikaram, he made the temple caretaker open doors that were closed, he engaged a particular priest to perform the pujas, pushed me on swiftly as the wind does from one shrine to another and finally asked to be dropped not at the original pick-up spot (the place that I had picked him up was at the Uttamar temple in Palur) but instead at the roadside. When I turned back to see him off, I realized that I had dropped him at a Hanuman temple. Did Vayu’s son accompany me to perform the parikaram?

These miracles show that the sidhas appear in the least expected place and form. They can appear as a simpleton. They come as strangers. They come in the form of a guru. They come in the shape of animals too. They reveal themselves in the statues that we worship. And of course in their form of Jhoti, ball of light, ball of fire and pillar of flame. And they do come in person too.

Although a large portion of these sidhas are based in the Indian subcontinent some sidhas have ventured out to other parts of the world. We shall look at sidhas who had at one time being in Malaysia.



AGATHIYAR

The following is based on an article on Agathiyar - SAGE AGASTHYA - Foremost Of The Siddhas by Dr. Mandayam Kumar of the Siddha Medical Research Institute, Bangalore.

Although Tavayogi Thangarasan Adigal quoted Bhogar's Saptakandam in his book 'ANDAMUM PINDAMUM' as mentioning Agathiyar had lived beyond the four yugas and as such no one can predict his age, Dr. Mandayam Kumar says, it was possible to find out details about Agathiyar during the course of literary research on the Siddha medical sciences in a Tamil manuscript written on palm leaves about 3,000 years ago.

The text is titled PRAPANCHA KAANDAM and runs into several volumes according to the Dr. The text are attributed to Lord Muruga. The contents were narrated by Agathiyar while recorded by Pulastiyar. Although these two sources contradict each other, Agathiyar reveals in the nadi that he has indeed taken birth many times to set mankind on the right track. Pon. Govindaswami in his book, 'SIRSABAIYUM PORSABAIYUM', Bharath Book Bureau, 1985,

mentions that Agathiyar took birth as Valluvar and gave us the THIRUKURAL besides other texts. Agathiyar took birth as Ramalinga Adigal in the 19th century and gave us the THIRUARUTPA.

The original Tamil manuscript of PRAPANCHA KAANDAM is in the care of Pandit S. Jayanari of Vellore says the Dr. Although the Dr. provides much information on Agathiyar we shall focus on Agathiyar's exploration of the Malay Peninsula in this work.

The Dr. briefly introduces Agathiyar and the Sidhas.

‘Agathiyar Muni is considered to be the embodiment of one of the nine celestial intellectuals who came to this earth for enlightening human beings.’

‘Siddhars are those who have attained perfection in yogic practices to ultimately reach the stage of immortality. Through higher-level yogic practices they attain a state of ultra luminosity that results in invisibility; thus they remain impervious to ordinary vision. Such siddhars work incessantly for the propagation of knowledge and the evolution of souls.’

The Dr. reveals for the first time the parental heritage of Agathiyar. Agathiyar was said to have been born about 4573 years prior to the commencement of Kali Yuga at a place in Gujarat, in the early hours of Tuesday, 14 of February 7673 BC. Belonging to the early Aryan race, his father Bhargava was well learned while his mother Indumathi was from Punjab. They were both devotees of the Pasupatha order of Rishabha Muni. Agathiyar had his early education in Gujarat. As his thirst for knowledge in particular on philosophy, yoga, medicine, and astronomy was immense, he traveled all over Kashmir, Tibet, China, Nepal, and Kailas in Manchuria. (Mount Kailas was deemed to be in Manchuria those days). He became a disciple of Nandi and Dhanvantri. He then traveled towards the south to Cambodia and Malaya (present day Malaysia). In Cambodia, he established the very first of his many educational institutions for the propagation of philosophy and science. After establishing a similar institution and hospital in Malaya, he crossed the sea to the continent of Kumari Kandam. (During Agathiyar's time, Kumari Kandam occupied a vast area extending from the present day Sri Lanka to the Antarctic. Ravana, a great devotee of Lord Siva, ruled this continent). King Ravana gave away a portion of his kingdom to Agathiyar to establish more institutions. The foremost of these institutions in this region was known as Arunodaya Giri or Meozone. Here Agathiyar practiced yoga and taught it to his large following of disciples. He then went back north to Malaya where he was betrothed to the king's daughter. He then ruled the kingdom of Vijayapuri. He returned to Kumari Kandam where he met Lord Murugan in the form of Supramaniam at Trikona Malai (present day Trincomali). At the hill station called Kadari Kama or Kadhigama, Lord Murugan imparted spiritual knowledge to Agathiyar.

Pa. Kamalakannan in ‘CHITTAR URUVIL SHIVAPERUMAN’, Vanathi Pathippakam, 2007, says Agathiyar married Yasomadhi from Cambodia. Amongst his children who ruled the land Yasovarman became a famous ruler.

Dr. Mandayam Kumar says Agathiyar could see impending calamities take place in the future during his meditation. As a result, he moved to the North Pole considering it to be a safe place.

This period of his move to the Arctic was said to coincide with the end of the Dwapara Yuga placed at about 6580 BC. Just as he had seen of an impending calamity and had decided to move north, a tremendous explosion in the planet Mars sends a piece of debris towards earth. This impact caused a great deluge on the earth. Significant portions of Kumari Kandam submerged into the Indian Ocean. Continental drift then resulted in the present day arrangement of this region. After the great flood Kailas was no more but instead the Himalayan mountain range had emerged in North India.

Amidst all this geographical changes, says the Dr, Agathiyar went seeking for a place that would not be affected by future calamities. He located a mountain range in South India. This is the present day Courtalam. This spot is said to be the safest place and free from any future catastrophes. Here Agathiyar met Lord Siva and Uma in the form of Dhakshina Murthi and Shenbaga Devi. The spot where the meeting took place between Dhakshina Murthi, Shenbaga Devi, Lord Murugan, and Agathiyar was Mahadeva Giri. This meeting also signified the commencement of Kali Yuga. Other Sidhas then started coming to Mahadeva Giri. Lord Dhakshina Murthi revived the knowledge of the Vedas and instructed these Sidhas to propagate this knowledge at the appropriate manner and time for the benefit of humanity. The imparting of this knowledge was said to have taken place on the 21st day of the Tamil month of Kartigai, during the eleventh year, Eswara Samvatsara, of Kali Yuga. Agathiyar gave much importance to this day. All his dating was reckoned from this day.

The Sidhas recorded their knowledge on palm leaves after extensive discussions held in Alagan Kulam and presented them to Lord Dhakshina Murthi for his perusal. This included the 64 kinds of learning, 18 Puranas, 96 Tatvas, and 48 branches of scientific knowledge. The entire literature in Tamil came to be called Sidha Veda. It was then translated into the four existing languages of that period which was Sanskrit, Greek, Hebrew, and Chinese. Agathiyar on the instruction of Lord Murugan originated the Tamil language.

Bhogar from China, Thaeraiyar from Malaya¹, Yugimuni from Kerala, Pulipani from Kantha Malai, Pulastyar, and Kapiyar all served Agathiyar. A conference of Sidhas called Sidhar Sabai was held during the 53rd year, Sidharti Samvatsara, of Kali Yuga at Courtalam. An institution known as Sidhar Gnana Koodam was inaugurated by Lord Murugan and was headed by Agathiyar. Pulastyar and Kapiyar headed the literary section while Pulipani in research. Thaeraiyar who was into surgery headed a medical research centre established at Thorana Malai. Yugimuni who was into herbal medicines headed an Ayurvedic hospital at Paradesi Kundai. Bhogar who was in charge of all scientific researches established an alchemy research centre at Thiruparankundram. Pambattisidhar was heading a team researching venom at Marudamalai. After having established these institutions Agathiyar again started on an extensive mission of propagating the wealth of knowledge gained by these Sidhas in Tibet, Manchuria, Egypt, Palestine, Rome, America, Africa, Malaya and the Arab world.

After satisfactorily completing their mission of propagating the said teachings the Sidhas went into Samadhi merging themselves into the cosmos. Supramaniam went into Samadhi in Thorana

¹ From the above article it is mentioned that Thaeraiyar was originally from Malaya.

Malai, Bhogar in Palani, Thaeraiyar, Pulipani and Yugimuni in Kantha Malai and Agathiyar himself choose to come back to Courtalam. He chose a spot called Dhakshina Meru in the Pothigai Hills. This spot is also the abode of Dhakshina Murthi.

M. Govindan in 'BABAJI AND THE 18 SIDDHA KRIYA YOGA TRADITION', Kriya Yoga Publications, Quebec, Canada, 1991, depicts Agathiyar's journey as starting at Agastya Ashram near Nasik (Pancavati in ancient times), marriage to Lopamudra, King Vidarbha's daughter (mentioned in the Mahabharata), and meeting up with Rama. Then his pilgrimage takes him south where he has a residence at Malakuta near Badami (ancient Vatapi Puram or Dakshina Kasi). Then he comes to Pothigai hills. He moves on to the Indonesian islands, Borneo, and takes up residence in Maha Malaya hill in Malaya Dvipa. He enters Siam and Cambodia where he marries Yasomadhi. They beget a young prince named Yasovarman. He is reported to be living till the present day at Courtalam.



Fig 14 Sivananda Paramahamsar.
Photo courtesy of
<http://siddhavedam.blogspot.com/>

GNANA PITHA SIVANANDA PARAMAHAMSAR

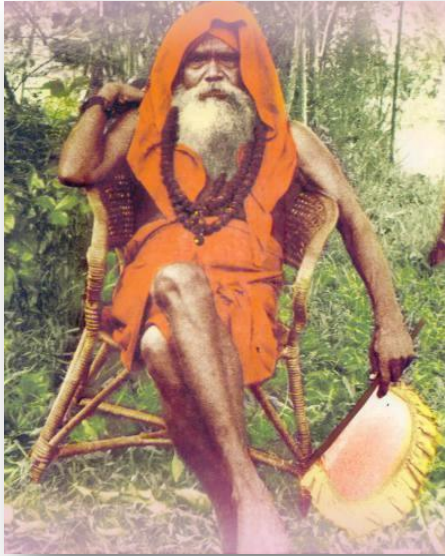
Gnana Pitha Sivananda was born in 1879 in Vadakarai to Karunakara Kurupp and Mathavi Ammal and was named Raman Nambiar. At the age of nine he left home and reached a madam set up by Kanoor Swami only to be brought home again. Since he could not get answers to his questions he ended his schooling. He served as a teacher in Kalaripayat in Malabar. Again he left home. His relative Ananthan Nambiar got him a constable's job at his station at seventeen. He got married. When he returned home from his duty one day he found his wife had died at their home. This incident made him think hard about life and its impermanence. This incident was the starting point of his spiritual career. A new leaf began for him. He was soon to become Gnana Pitha Sivananda Paramahamsar. After performing the last rites for his wife, he headed for Tunjathu Ramanujar's Samadhi and sat in meditation. Then he continued his meditation at the Panjavarnam cave in Palani. Bhogar appeared in front of him and gave him initiation.

He left on a pilgrimage to the Himalayas on 5th January 1910. He returned from the Himalayas in 1913 as Swami Sivananda Paramahamsar. In 1914 he went on a pilgrimage throughout India. He was in Pavanagar, Peshawar, Thirusoor, Savakadu, and Kadathanadu before establishing

Samapanthi Bhojana Sangam in 1921. This was later renamed Sidha Samajam. His contemporaries in Kerala at that time were Mangara Ramananda of Malabar, Brahmananda Yogi of Alathoor, Swami Thapovanam, Narayana Guru, Satambi Swami, and Satananthar of Kottarakarai.

Gnana Pitha Sivananda came to Malaya in 1937 and set up the Siddha Vidhya Sangam in Setapak in Kuala Lumpur. He started the Sidha Ashram on a 7 ½ acres of land in Tasik near Kroh in Perak which devotees donated. Then he left for India. His devotees started the Swami Sivananda Paramahamsar Dhyanana Mantram in Bagan Serai, Perak.

Source of information: 'SIDDHAVEDA SINTHANAIGAL' by Pa. Subaiyah, Published by Sivananda Paramahamsar Dhyana Mantram, Malaysia.



JEGANATHAR

Swami Jeganathar was born in Puri near Calcutta, India in 1814. He was a follower of Ramalinga Adigal's principles. At the age of eighteen he left for Chittagong in Burma. Later at thirty he tracked down to Malaya through Thailand. He was in Langkawi, Teluk Anson and finally settled in Tapah.

Jeganathar asked to be buried alive but the authorities in Malaya did not allow that. He then must have taken another body leaving his behind. He had left instructions that a vent pipe be left protruding from his Samadhi. Once pronounced death he was buried. He must have returned to his body through that opening and is believed to be alive till this day. He went into Samadhi at 4.30 am on 25th January 1959 in Tapah. Jeganathar chose a full moon and a Thaipusam day to go into Samadhi. An eye witness mentions that a flash of light was seen at that moment emerging from his Samadhi. He lived for 145 years. His Samadhi is in the town of Tapah in the state of Perak in West Malaysia. Now it is a temple for Lord Siva with a lingam erected above his Samadhi. The pipe protruding into the Samadhi is just behind this lingam.

Jeganathar had three disciples: Chitramuthu Adigal from India, Veemavar from Indonesia, and Sathyananthar from Malaya.

Source of information from Tavayogi Thangarasan Adigal and 'THIRUPUR THAAIVEEDU AINTHAVATHU ANDU NIRAIVU VIZHA MALAR', 1994.



Fig 15 Tavayogi Thangarasan Adigal at Swami Jeganathar's Samadhi in Tapah, Malaysia.



CHITRAMUTHU ADIGAL

Chitramuthu Adigal was born in 1900 in Panaikulam in Ramanathapuram. His mother past away when he was only eight months old. After his mother died, his father remarried. He was brought up by his grandmother Kumaraiaamma who subsequently passed away when he was six years old. He was then taken care of by his paternal aunt Seeniyaayiammal and later his elder sister, Ramaiaammal. Before leaving for Malaya his father placed him under the care of his step-mother Muthunaatchi. His step-mother ill treated him and also put an end to his schooling in Mudiveeran Pattinam when he was twelve. Instead she sent him to work as a toddy tapper in Atthiyutthu.

As he was physically weak due to lack of proper food and rest he fell and fractured himself while climbing a tree to collect toddy. Due to his injury he was laid off for a year. When he recovered he went back to grazing the cows and the goats.

When his maternal uncle refused to allow him to marry his (uncle) daughter, Muthu left for Malaya in 1922, staying in Kuala Kangsar, Perak. He worked as a toddy tapper for six years before returning to India in 1928. He married Alagankulam Sree Kaalaiyappa Nadar's daughter Sivagami Ammai the following year and they had a child in 1930 who survived only for three days.

He came again to Malaya and stayed in Taiping, Perak. He went back to tapping toddy. He was introduced to astrology by Irusappa Mudaliyar a student of Tenkasi Rangoon Sadagopal Acari and he mastered the science.

He met Swami Jeganathar in Malaya and Jeganathar took him as his disciple and named him Chitramuthu. Jeganathar helped Chitramuthu realize his true Self, his full potential and his mission in Life.

Chitramuthu left for India where he had another child whom he named after Jeganathar. He lost his eyesight. Unable to bear it anymore he decided to end his life. That is when he had a vision where an old man handed him a lime. Chitramuthu abandoned the thought of taking his own life. He left for Ramanathapuram hoping to get treatment at the Government Hospital. At the railway station Suppiah Pillai who came to his aid took him home. Asking Chitramuthu to wait outside, Suppiah went into his home but never returned. Chitramuthu moved on. A government official took him to a sidha physician who treated him. After two years in Alagan Kulam he regained his sight.

Chitramuthu was in Malaya in 1922. He left for Malaya again in 1940. This time he came to spread his teachings. He wore kavi robes and took on the role of a spiritual teacher. He had a short stint with the Indian National Army (INA) in Malaya. He left for India in 1947, leaving behind a large following who had regarded him as their Guru. In India, he preached Jeeva Karunya or compassion towards other beings as upheld by Ramalinga Adigal. He opened up his home to the public and named it Aruloli Madam where he started giving discourses. He travelled to the neighboring villagers spreading his message. He managed to convince the public to drop animal sacrifice. Today his village folks (the whole village I am told) have abstained from consuming meat which is a great feat indeed.

He was back in Malaya in 1951. Chitramuthu Adigal preached at the Sree Thandayuthabani Temple in Penang, the Aruloli Murugan Temple in Penang Hill, the Maha Marimman Temple in Ipoh, the Court Hill Pillaiyaar Temple in Pudu, the Scott Road Kandaswami Temple in Brickfields, the Athi Eswaran Temple in Sentul, the Sree Maha Marimman Temple in Jalan Bandar, the Shivan Temple in Jalan Sungei Besi Kuala Lumpur and the Mariamman Temple in Singapore.

He stayed in Ceylon in 1953. Later he left for India. He established many missions in India and Malaya and the Atma Santhi Nilaiyam in his hometown Panaikulam. He authored many songs



Fig 16 Chitramuthu Adigal in his later years.

in Tamil which were later compiled as a book entitled Arul Oli. His writing entitled Gurumathi Maalai which dealt with false gurus was published amidst much protest and sabotage from certain quarters. Other works of his that saw the light are Thirupugazh Thiraviyam, Perinba Kural, Mounantha Mani Mozhigal, Marana Sinthanai, Gnana Pandithan, Nerai Neri Mozhigal, Seer Thirunthu Manitha, Karunai Kanneer, Kirubai Piragasa Pokisham, Aruloli Malar and Gandhiyin Thiruvartu Pulambal.

He established the Athma Shanti Nilayam in Alagan Kulam in 1958. (The Athma Shanti Nilayam became the Thaiveedu where the Deepa Dharisana Thiruvila is celebrated annually on the 7th day in the month of Chithirai, to commemorate the birth of Chitramuthu Adigal.)

The Aruloli Mandram was formed in 1960 under the patronage of Tun V. T Sambanthan, a Minister in the Malaysian Government. The Malaysian Government donated a piece of land in Ipoh where on completion of the building the then Chief Minister of the state of Perak Datuk Sri Haji Kamaruddin bin Haji Isa officiated its opening of the building on 11th February 1973. Aruloli Mandrams have since then been established in India, Sri Lanka, Malaysia, Singapore, Australia and London.

He built and completed his Samadhi Mandabam and had Shivasri Muthu Kumara Shivachariar perform the Kumbhabhishegam on the Shivaraja Kopuram in the year 1991. Chitramuthu Adigal went into Samadhi on Sunday May 5th 1995.

Source of information from Tavayogi Thangarasan Adigal, 'THIRUPUR THAAIVEEDU AINTHAVATHU ANDU NIRAIVU VIZHA MALAR', 1994, and <http://thaaiveedu.blogspot.com>.



TAVAYOGI THANGARASAN ADIGAL

It has been six years now since I have come to meet Tavayogi Thangarasan Adigal. As I recall the moments I have spent with him, I realize that I have been very much blessed to get to know him and remain a disciple amongst numerous disciples already growing from day to day.

Tavayogi was born as T.K. Thangarajan in Thirupur in Coimbatore. He struggled to continue his studies till he attained a Masters. He started a cotton mill and ventured into the production and sales of singlet. He became a successful businessman venturing into politics and films. He was a prominent speaker and chairperson at pattimandrams too. Once an atheist, Tavayogi came to know Chitramuthu Adigal and Agathiyar. He frequently read the nadi by the Sidhas which brought transformation in him.

When the nation went through troubled times he made massive losses. He had to sell whatever assets he had to

settle his debts. His children were left in the custody of a relative while he and his wife struggled to survive the bad times. This is when he lost both his eyesight too. On hearing that the blind were cured at a temple by the power of the presiding deity, Tavayogi stayed a year at this temple grounds with the rest of the blind folks. At one juncture during his stay at this temple Tavayogi wanted to end his life in front of a moving train only to stop in his tracks and surrender to Agathiyar. Since his surrender, his life changed for the better. He regained his eyesight and all the comforts of life.

Then Tavayogi started rebuilding his life back. He started his cotton mill industry, held prayers and performed annadhanam every Wednesday of the week. This was when he discovered he had three blockages that had to be operated on. Although his friends fearing for his condition tried to stop him from following them to Sathuragiri, he insisted that he follow. Someone showed them the difficult way up Sathuragiri.

When Tavayogi could not go any further miraculously a man appeared and gave him bread that he consumed and regained his strength immediately. He completed his journey to Sathuragiri and his blockages too miraculously disappeared. At fifty years of age, after twenty-five years of following Agathiyar and the sidhas, Tavayogi made the decision to become a Turavi leaving behind his family and wealth. He went in search of himself. He left home to roam the streets of India, begging for food and sleeping at temples.

Much time he spent in the caves and jungles at Sathuragi (eight years), Kollimalai (four years), Pothigai, Courtalam, Velliyangiri and Uthiyur besides other parts of the Indian subcontinent. Then he was instructed to search out for a place called Kallaru and set up an ashram to promote the path of the sidhas. Tavayogi located and settled in this place for the past twelve years. He called it the Sri Agathiyar Gnana Peedham Thirukovil.

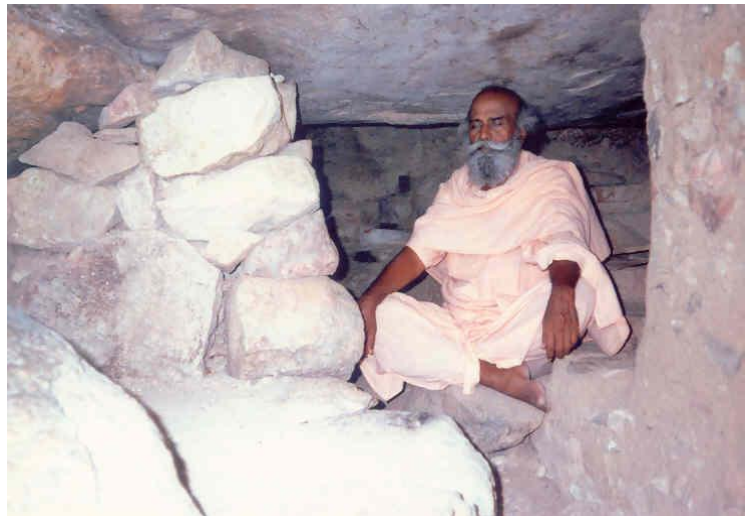


Fig 17 Tavayogi spent many years in this cave at Uthiyore.

In 2004, Tavayogi accompanied an Indian citizen working in Malaysia, to Malaysia only to be left standing alone on the streets of Kuala Lumpur. Tavayogi contacts the only reference he had in Malaysia, Soundarajan. Tavayogi found his way to the Perumal temple in Puchong where he gave his first talk in Malaysia, as instructed by Agathiyar.

After meeting Appana Nagappan in Kallaru, Tavayogi traveled again to Malaysia in 2005 at the invitation of Appana. I met Tavayogi Thangarasan Adigal for the first time at the premises of the Sri Agathiyar Gnana Peedham in Batu Caves, Malaysia in 2005. Tavayogi was in Malaysia to officiate the opening of this movement.



Figure 18 Tavayogi delivering a discourse at his ashram.

Tavayogi with Mataji Sarojini Ammaiyar runs his ashram the Sri Agathiyar Gnana Peedham Thirukovil in Kallaru. He conducts yoga classes and performs prayers, and helps feed the poor with financial assistance from the general public. He has helped set up several movements propagating Agathiyar and the sidha teachings in Malaysia amongst them, The Sri Agathiyar Gnana Peedham in Batu Caves and the Sri Agathiar Gnana Kundalini Yoga in Teluk Intan. He was the patron for the First and Second World Conference of Sidha Philosophy held in Kuala Lumpur and Chennai respectively.

He is the author of several book amongst them 'ANDAMUM PINDAMUM', 'ATMA GNANAM', 'ATMA THARISANAM', and 'ATMA THATHUVAM'.

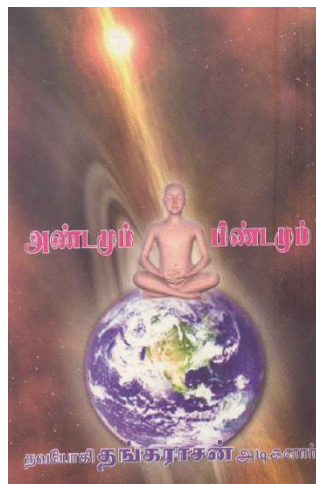
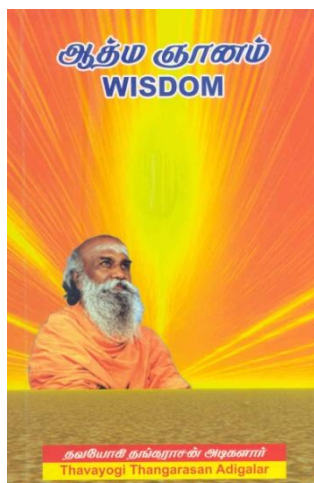


Figure 19 Books authored by Tavayogi.

there and that there was a Samadhi at that spot and Shivachariar had chosen wisely to place the inner sanctum directly above the Samadhi. Again at the requests of Shivachariar, Tavayogi lead us to a spot where a shrine will be built for Agathiyar. Tavayogi placed lime paste on the palm of Shivachariar and lead him from one spot to another and finally when at a particular spot the lime paste that was white became red in color. Tavayogi told Shivachariar to put up the temple for Agathiyar at this spot.

Shivasri Muthu Kumara Shivachariar who is in the process of building a Shakti temple at Bukit Rotan in Malaysia invited Tavayogi over to the temple grounds to identify if there was a Samadhi or at least presence of sidhas in the spot that he was building this temple. Tavayogi wanted a branch from the Vepam tree. Tavayogi looked for a Y shaped branch. Tavayogi used the branch to help locate energy spot at the temple ground. As he held the branch firmly in both his hands, he was being dragged from one spot to another until the inner sanctum that was still under construction when the branch snapped into two. He tells us the signs were

More on Tavayogi at: <http://www.wix.com/tavayogi/agathiyar>, <http://www.tavayogi.webs.com>, <http://indianheartbeat.20m.com>, <http://www.indianheartbeat.fws1.com>, www.scribd.com, www.youtube.com, www.facebook.com. Tavayogi can be contacted at +91 98 42027383 (India) or agathia_adigal@yahoo.com.